

The Teachings of Central Asian Thinkers on the Formation of Personal Ecological Culture

Kilichov Feruzbek

Basic Doctoral Student, National University of Uzbekistan, Tashkent, Uzbekistan

ABSTRACT

The article examines the philosophical views and teachings of Central Asian thinkers on the formation of the ecological culture of the individual. Islamic teachings also pay special attention to the ontological problems of the ecological worldview, ie the question of the origin of nature. The article provides an in-depth analysis of important scientific data that enrich the individual's ecological outlook. The author provides an opportunity to scientifically study the ecological culture of the individual and the role of religious values in it.

KEYWORDS: *human, the human mind, person, culture, nature, environmental, environmental awareness, environmental, cultural, ecological thinking, ecological outlook*

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INTRODUCTION

The spread of Islam among the peoples, the teachings of the Qur'an and the Hadith, which are its main sources, gave rise to the principles of Islamic faith, religion and divinity from the fiery qualities of man's attitude towards nature.

RESEARCH METHODS

The research was carried out using objectivity, analysis, synthesis, comparative analysis, generalization, historical analysis, chronological methods

MAIN PART

Islamic teachings pay special attention to the ontological problems of the ecological worldview, that is, the question of the origin of nature. Verse 56 of Surat al-A'raf in the Qur'an commands: These assertions call on man to have a rational attitude towards nature and its blessings. Particular emphasis on issues related to the preservation of the purity of nature plays an important role in the formation of ecological consciousness, thinking, and worldview of the individual. **Verse 2 of Surat al-Furqan states, "Allah created everything and perfected its measure" [1, p. 359].** That is, everything in the world - water, soil, air, animals, and plants - was created by Allah to be interconnected to a certain extent. It is emphasized that if this balance is disturbed by man, the probability of serious problems for nature, including man, is extremely high and punishment is inevitable.

In the divine books of God, man is glorified and commanded to preserve the elements of nature, not to destroy them in the use of His blessings, and to use them for noble purposes.

It is also a historical fact that the religious heritage of the great representatives of theology from Central Asia on environmental issues has made a great contribution to the development of universal ecological thinking.

In particular, in the collection of hadiths of Abu Abdullah Muhammad Ibn Ismail al-Bukhari "Al Jame' as-Sahih", the blessings of nature were created for man and their rational use: planting trees, plowing, and renting land, reclamation of dead lands, praising water, hunting, and hunting. written about. For example, in hadith 482 of his book Al-Adab al-Mufrad (The Masterpieces of Adab): The Prophet (peace and blessings of Allaah be upon him) said: Bless our stomachs and legs! [2, p. 140].

It should be noted that the call to enlightenment in the divine sources of Islam, its teachings are close to the hearts of every believer living in our region. They provide a spiritual incentive to improve the ecological worldview by instilling in people a sense of responsibility to respect nature, to be continuously absorbed into the psyche of each individual.

These ideas later formed the core of the philosophy of pantheism. That is, the concepts of the elements and phenomena of nature, the relationship between man and nature, and the issues of non-cruelty to nature are reflected in the works of scholars such as Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sino, Mirzo Ulugbek, Zahiriddin Muhammad Babur.

In particular, in Farabi's views, human's moderate approach to everything, love for nature, compassion are interpreted as

human qualities and the perfect way to achieve happiness. According to him, "the only way to achieve happiness is to do good deeds with good intentions and to refrain from doing things that can lead to disgrace and unhappiness by relying on virtuous deeds" [3, p. 12]. After all, it is emphasized that at the heart of the noble deeds preached by Farabi is a special love and devotion to the environment and nature that surrounds human.

In the works of the great thinker of the East Abu Rayhan Beruni, important scientific data that enrich the individual's ecological worldview are deeply substantiated. In particular, Beruni's fundamental works "Geodesy", "Laws of Masud" deal with issues such as the relationship between man and nature, the development of science, which is the product of the development of human thought, is inextricably linked with nature [4, p. 225].

Unlike Farabi, Ibn Sina, and other Eastern thinkers, Beruni wrote special works on the moral responsibility of man to nature and society in general, his attitude to the existence, and tried to solve them from the point of view of reason, science, and knowledge, even if he did not solve problems. contributed greatly to the development of the epistemological foundations of the formation of the ecological worldview.

In the introductory part of Beruni's work "Geodesy": "As long as there is a mind and the need to explore in the psyche, I have to put everything in place with the help of the mind, make discoveries in many areas, and clarify vague, abstract things" [5, p. 83] he wrote. In his view, a person who is not determined to know the objects and phenomena of the universe seriously, who considers ignorance and ignorance to be the norms and criteria of his calmness, cannot be responsible for all processes, especially for nature.

In his "Laws of Medicine" and other works of Abu Ali ibn Sina, an in-depth analysis of the impact of the natural environment on the lives of humans and other living things played an important role in shaping the ecological worldview. In particular, when we study his "Laws of Medicine", we see that the scientist was one of the first in the world to have a deep understanding in science that the relationship between the natural environment and human life is the basis of the ecological worldview.

It is noteworthy that Ibn Sina scientifically substantiated the habitat as an important component of the ecological factor, its impact on human health [6, p. 45]. Ibn Sina analyzed the impact of natural environmental changes on the human psyche, way of thinking, a worldview based on empirical evidence. According to the scientist, the basis of correct thinking and decision-making is the attitude of the individual to natural phenomena and processes. The scientific basis of these ideas is stated in his work "Quroza-ya-nature" ("Pearl of Nature").

It should be noted that in almost all works of the thinker, in particular, "Laws of Medicine" and "Pearl of Nature", human activity and natural processes are not opposed to each other, and their harmony is based from a medical point of view. Because at that time medicine was not an independent branch of science, but an important part of philosophy, the idea that contrasting them would undermine historical truth was predominant [7, pp. 12-13]. Moreover, in the works of thinkers of that period, the tradition of interpreting the

existence of divinity and nature from the point of view of pantheism was also manifested at different stages.

In particular, Jalaluddin Rumi describes the consequences of human disruption of the harmony between the elements of nature as follows: So, in the spirit of pantheism, Rumi noted the existence of man in this real world, his life, his enjoyment of nature, his commonality and wholeness with beauty.

Yusuf Khos Hajib's unique written monument of the 11th-century Turkic peoples, Qutadg'u Bilig (Knowledge That Leads to Happiness), states, on the one hand, that the human race is, in fact, the greatest of all living things on earth, but that greatness perfection "[9, p. 45], based on glorifying the human mind and thinking, knowledge, trying to emphasize its harmony with nature.

On the other hand, his works deal with ecological consciousness, worldview, and culture: "Man came into the world as a being, nature endowed him with intellect and consciousness, the ability to speak, the gift of knowledge, for which man attained greatness, intellect, solved puzzles. Whomever nature gives intelligence, intellect, knowledge, he will do good deeds "[10, p. 94]

CONCLUSION

In short, the themes of the ecological culture of the individual and the role of religious values in it should be included not only in secular educational institutions, but also in the religious education system. It is also necessary to conduct fundamental and practical research in the field of philosophy, theology, philosophy of religion, sociology of religion, psychology of religion, theology, axiology, social philosophy and other religious and socio-humanitarian sciences.

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